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OWANCAYA WOTANIN.

St. Francesville, Ill. ekta Feb. 27, he enan hokšila wan Charles Buchanah eciyapi ca woi-tonpe ka otanin. Wana waniyetu yamni qeşaş woka-hnişe ştelapi. Hunku kin Vicennes. Indiana hingnaton şni nan tehan wawawa wicakiya. Le hokšila kin wi-wickemna qon nehan-na kaniyeca woglakapi kin liglila anagotan na wi-akewanji kin hehan woglakapi na-hon naşna heya. Tuwa, taku, tohan, toka on, na iecana. A, B, C. kin tanyehci onspe. Wi akeşaglogan hehan wowapi icinonpa na iciyamni qeşa wawawa hokšila waniyetu ake-zaptanpi yawapi kin hena yawa okini na wotanin wowapi toka şni yawa na okahnişe.

Milwaukee, Feb. 27, hehan şunka wan tanka lica ca (New Foundland Dog) Mrs. William F. Reese e na cinca hokšila waniyetu 16 henaos ni wicaya na iye şunka kin te. Le ti ile wan etu. Mrs. Reese, cinca kici iştinmapi ehanl tipi kin ile. Şunka kin iyayin na wicayuhica. Mrs. Reese najin hiyayin na tankal cinca kici iyaye şunka kin Mr. Reese ole tipi ataya oinyanke qeşaş iyeşe şni ecel şunka kin hugnaşe.

Beaver, Pa. March 2, hehan, şunk-tokeca tanka wan. William Watter-son wayaka yuha yunkan toketke naicişpe ka iyayin na şunka nom tankanka wicayapota; hecon na ti-wegna onnye. Anpetu wan el Mrs. Bingo, cunwintku kin, waniyetu za-ptan okile. Le wicincala kin he an-petu kin oslohan kiçun he. Uunkan wicincala kin şunktokeca kin kasto-he. Hunku tansak şa, canke kico on

wicincala kin heyab glicu tka wan-cak şunktokeca pustake se glihpeya-pi. He kutepi kta tka wicincala kin kici najin on akipepi na wana ktepi.

London eciyatanhan lecel wanaon-honpi. Miniwanca wata wan Berlin eya cajeyatapi kin he miniwanca opta hiyu enanl tate tanka wan el hiyu na wata kin kaptanyan na wi-caşa 143 henakeca iyoyasin ataku-nipi şni.

Meadville, Pa. ekta Feb. 24, hehan Patrick C. Sweeney, waniyetu 48 ca he iye ti el wawawa yanke qon ongnahela petijanjan kin aglaskil-glihpayin na hugnali içiye.

Mineral Point, Pa. el ikiyela wa-kpalawala wan, Conemaugh River, opta hemani canku kin he hemani kin okaptanyin na na wicaşa 54 he-nakeca oyasyazan wicaye tka tuweni on kte şni.

New York City el oşkate oti wan Metropolitan Theatre eciyapi kin itimabel woşkate econpi icunhan peti-janjan wan taku ikiyela he kin ileya onkan ti ile kiya yaotaninpi na lila iciyumnabe se napapi kte enanl wikoşka lowan wayupika wan Miss Alice Nielson lowan canke iyuna inila hinglapi na on takuni inangye şni. Le lowan şni kin iciyaglaska-skilya na ikicişapi kta tka.

Rock Island, R. I. el ikiyela Feb. 12, hehan miniwanca wata nom icibotopi. Harry Knolton, Larchmont kici on wicaşa 150 ece şapi. Le tate tanka icunhan hececa.

Montreal ekta wawawa oti wan ile na wawawa 17 hugnagapi: Wawawa

wicakiye kin niçiya okini tka hehanl wakanyeya ihawicakta on ob hugnaşe.

Waşicun Wotanin Wowapi wan Utica Sunday Globe el Ikcewicasa wana waşicun tawicohan ogra iglo-aye kin wana wanjigji on ocaşton içişapi. Father Neganugnet he Ikce-wicasa lice—unşpa niş waşicun we ikoyake şni. Le Oklahoma etanhan. Rome ekta şinasapa wicaşawa-kan onspeiçiye na wana he wicohan wakan kin le anpetu egna on. Toya-te egna şinasapa wocekiye on itanion.

Charles Curtis, Kaw Toka heca. Le wicaşa kin March 4, kin United States Senate itimabel canakanyan-kapi kin ogra iyotanke kte—Waki-ya wicaşa kte. Le onspa waşicun onspa Ikcewicasa.

Adam Munroe Byrd he Mississipi Toka, toowokahnişe on ota lici Tunkaşilayapi ikokam wikeigni i.

Quanani Parker he Comanche Toka. Le nakun onspa waşicun na onspa Ikcewicasa—lila poğusan wicaşa.

Hehanl nakun wanjigji kalecala kese ocaşton hinglapi. Dr. Charles Eastmann, Lakota; Dr. Montezuma, Apache; Honore Jackson, Chicago el wakiya wicaşa. Angel Decora, nape on wicite owa, Zintkalaşa wotanin wowapi owa. Douglas Johnson, Pleasant Porter, J. J. Brown na Green McCurtain hena inş woişica Le waonspepi lice na wokaşingapi on iglunapi waokihipi.

St. Louis, Mo. ekta March 7 hehan Herman Quemheim, wicaşa jica lica wan tamazopiye eciyatanhan tiyata gla yunkan kakel timabel kigla tka taku wan ali seca canke canowinja ekta etonwan yunkan tawicu qon he eca pawaksa şa yunke. Yunke kin aohomni mazaska opawinge tonakel

hiyeşe tka inyan oteñika owin qe-ya noşe kin iyuhciheciya kipi. Na-hanlci tuwa hecon kin iyeyapi şni.

Grand Harbor, N. D. ekta hemani oinajin tipi awanyaka tawicu. Mrs. H. E. Willis wanon içi. qeşaş Mer-cy Hospital el ahupi na kuwapi on aki-şni kta iyukeanpi. Winyan kin le lila wakute waşelaka na waoka. Yunkan mazakan wan pasuinyanyan kta tka oksupi slolye şni canke yu-ute na içi.

Florence, N. J. ekta March 2 hehan, wikoşka wan Miss Barbara Ban wicowoyake wan woiñaka nañon on mazaşkauşkan oape şaglogan ihaşe kinica on pejuta wicaşa nom anaptapi kuwapi. Ihannanna se iña yunkan hecena ihapi iyanajince na hankeya okihipi ca şni; canke itakuye kin inihanpi on pejuta wicaşa kin nom kuwa wicakiyapi. Toka el pejuta wicaşa kin lila weceiçişapi şni, na wi-koşke kin lila sanpa ececa ayin na iwaşake şni na hunke şni. Taku ke eyaş iyuha ikcekeşya kuwapi tka. Ite ojuju mini akaştanpi na inş can-zeye wacin şkanpi qeşaş ecaca oki-hipişni. Oape işaglogan el ungnahela kul iyaye na wancak iştinme. Ihin-nanna ehanl toka şni kika qeşaş wi-koşkekin takuni kiksuyin na inş slolye şni keya.

Wicowoyake wan on ihaşe, wicaye kin he lee; Wicaşa wan hi wicayu-pşun pejutawicaşa wan el igloi. Hi wan wana kiciyupşun kta yunkan heya: "Hehihi! ontonpi qon hehan hi wanilya ontonpi qeş lecehici hi on yukakişya onkiciyupşun hanpi kte şni tka." Yunkan pejuta wicaşa kin neşe: Taku yaka he?—eyaş hi wa-nica ontonpi tka ohakam hi kin he iyecinka ninape sece qon," Le eca oni ihaşe wicape.

SINASAPA WOCEKIYE TAEYANPAHA.
REV. JEROME HUNT, O. S. B.
PUBLISHER and PROPRIETOR.
FORT TOTTEN. N. D. NORTH DAKOTA.

With the Approbation and
Blessing of Rt. Rev. John Shanley
D. D. Bishop of Fargo, N. Dakota.

MARCH 15, 1907.

MiniWakan Kin Wiconi Kaga Okihi he?

Hiya! Wicašta woyawa tanka ota
miniwakan tohinni yatkanpi šni e eš
wicoli wašte yuhapi; wamakaškan
kin hena wanwicayaka po! Tohinni
miniwakan yatkanpi šni e eš ni ya-
konpi qa anpetu owas hitapi ecee.

Miniwakan Kin Woatani Econ- wicaya ecee he?

Haw! Miniwakan yatkanpi eca,
wicašta hececa tohinni cekiyē šni; to-
hinni Yutapiwakan icu šni; qa wo-
hope wikcemna kin kiyuksa ecee; to-
hinni Mass anpetuwakan cekiyē ye
šni ecee; tiyiwakan taku onspekiye
kin owasin akiktonja ecee; nakun
isanpa, hitani šni atanse wanka ecee.

Miniwakan kin Wicotawacin Yusica he?

Haw! Nakun wancana yatkanpi
keš un tanyan wiyukcanpi okiniyi
šni ecee; qa tanyan takuna wanya-
kapi okiniyi šni; qa tanyan wana-
honpi okihipi šni ecee.

Miniwakan kin yatkanpi eca wi-
cakate eceee he?

Haw! Is eyašunkakan wanji iyang
kiyapi eca kate seececa ecee, tuka
šunkakan kin iyanka eca kate kin he
naitemni qa tancan akantanhan ta-
ton ecee, hecen tancan kin manen ni-
nahin kate ni ece ecin owasin te-
mni ececa qa miniwakan yatkanpi
eca cante kin ohankoya iyopteya ece
e, hecen wikate kin hena owas tan-
katakiya iyopteya ecee, heon akan-
tanhan wicakata ecee, kešhehan ima-
hen wicakate šni ecee.

De toketken wowicake onpazopi
kta he?

1. Šunkakan kin šina akašpapi
ecee, hecen tancan mahen kate kin
hena iwaštena ake eceen kiyotanka
ecee. Šunkakan kin kate kin he ican
osni en najin kinhan ohankoya tapi
ecee; qa temui šni kinhan osni en te-
han on ešta isice kte šni.

2. Wicašta witko kin he oape en
ohankoya te, qa miniwakan yatkešni
kin on hitapi kte; cinca tanyan wa-
onspe ewicakiyapi. Heon etanhan
miniwakan Yatke Šni Okodakiciye
kašapi, hecen wica wiňyan ko owa-
sin tanyan iyukcanpi kta iyececa.

FRANK DEMARCE.

Fort Totten, N. D.—Simon Court,
Mrs. Harriet Court qa John Thomp-
son Yatke šni okodakiciye ičicenza-
pi, March 7, 1907.

MINIAWICAKASTANPI.

Fort Totten, Feb. 15. Joseph, an-
petu zaptan, Joseph Cetankokipapi
qa Cecilia Yunainapewin cincapi.

March 4. Harry, Dec. 13. 1906 ton-
pi, Felix Dance-eagle qa Rosalia
Langer cincapi.

WICATA.

Fort Totten, Feb. 16, Joseph, Feb.
10. tonpi, Joseph Cetankokipapi qa
Cecilia Yunainapewin cincapi.

Cannonball N. D. Feb. 27. 1907.
St. Joseph emniye kin dena itan
canpi

Jerome Cottonwood itancan. Paul
Fasthorse okine. B. Twobears wo-
wapi kaga. Claude Kilis Spotted
mazaska awanyanka. George Iki-
nicapi wiyokina aya. Joseph L.
Chief. Al. Highbear wayazan awa-
yakapi. Wanacanka-cigana, iapi
awanyaka. Induzica, Redbow, wa-
wahokonwicakiyapi. Chief Highbear
tiyopa awanyaka. Enakeku. No
Two-horses wakaptapi. John Long
Dog. Twoborse wicašapi awanyaka-
pi. D. Načijin dowan itancan.

JEROME COTTONWOOD.

Cannonball N. Dak.

St. Mary omniye oitancanpi kin.
Mary Awaska itancan. Annie
Twobear okine. Ada. Red Toma-
hawk wowapi kaga. Louisa Crow
Ghost wiyokine aya. Wikohdiwin
mazaska awanyaka. Josephine W.
Lightning wokagege awanyanka.
Mary Wiocan dowan itancan. Oni-
tiwin tiyopa awanyaka. Mrs. Two
Horses, Red Cow-wohanpi, Mrs. Has
no Twoborrs. Mrs. Bear's Ghost,
wakaptapi. Oyemaniwin Kiziwin.
wayaza awanyakapi.

MANDERSON, S. DAK.

Hekta congress hehan na lehan-
yan tokaševa Nov. 12 nenan Sican-
gu makoce ekta wai. Taku on wai
kin tipi wakan yuhapi cinpi nahan
on etanhan oyate kin wopila ewica-
wakiye, na hecel wicaša waštepi kin
lila iyuškinyan omakiyapi. Tka na-
hanhici wicacaje kin ota maqupi šni.

St. Francis Mission etanhan St.
Joseph na St. Mary onpi kin.

Louis Bordeaux	\$10.00
Mrs. Bordeanx	1.00
Thomas Bordeaux	1.00
Alex Bordeaux	10.00

Eugene Little	2.00
James Bordeaux	1.00
Leo Hawkman	5.00
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Agnes Bordeaux	1.00
Fršnk Bordeaux	1.00
Zintkalalutawin	1.00
Sintemaza	.25
Wicašpiluta	.25
Tašunkeluzahan	.25
Joseph Garnea	.25
Mannie Coro	6.00
Heyokasica	2.00

Lila tanyan ecamiconpi, heon Wa-
kantanka eciyatan wopila ewicawa
kiye na wicote wan leceñci epe. Su-
taya najin po; na ake kinhan tanyan
iwanýaka po. Jesus wicote wanji
lecel eya: "Miye kayeš kakisamayapi
na makapsinsintapi, atamašošapi
icpaweh omakatanpi na temayanpi
šehan leš maka kin he nitanhanpi ca
yaceyapi kte ca oyakipapi kte. Na
tašca šunkala wanji šunkmanitu ota
ekna on kin he iyecel yaonpi kta ce"
Hececa ešaš wacintanka po; owi-
owinanketa toku wašte nicipankapi.
necel Wanikiya onkinawapi kin on
kokiyakapi heon mitakuyepi woa
wacin tanka na taku wašte econpi
kin na woowotanla nena maka akan
on naonkijinpi onkokiniyi. Na he
heciyatan on wowicala nitawapi kin
naane kin sutaya ple po; ho hecetu
nenani le makoce qel leceñci wico-
han econqonpi. Le oyate kin na-
han Wakantanka yuhapi kta cinpi
na hecel on ecala wawokiye eya wi-
cayuhpi lye hena wicakicicajupapi
kte; lena epi Porcupine Tail Creek
el James Grass he e. na Holy Ro-
sary Mission el Paul Catcher ne;
na Miniwanica okašpe ei Joan Star
No water hee. Iho lena iyecinkala
wicayuhapi anpatuwakan wanji wi-
caša iyon na winyan iyohi mazasa
wanji wicayupapi kte, haon etan mita-
kuyepi. Wakantanka onyuhapi kte
hici na heon onšionhanpi. Oninni-
yan Wakantanka onkicipi on kta
oncinpi, incin onkakijapi kin tanka
kin heon incin tona wacintankapi kin
Wakantanka wanonyakapi kte. Ma-
ka akan onqunpi kin le tehan šni
na Wakantanka taku eniciyapi kin
niknayanpi šni, na ičiknaye šni; niš
eya yaknayanpi kte šni;

NICK N. BLACK ELK,

Stauding Rock Agency, N. Dak.
Feb. 28, 1907.

Mitakodapi;

July 1907 šinasapa omni-
ciye tanka kta e wana wiyukcanpo.
North Dakota eciyatan mazaska
awanyaka wanjina waonyuhapi qon
qa tona okodakiciye eceen wanji etan-
nan de wicohan kin en taku ecan-
nonpi kta niyustanpi 8 of July 1906
qonhan Kagipaha en de woyustan

qun hena nitakodapi kin. Ho naoni-
honpi šni e icanteonšicapi; qaiš ecan-
nonpi yacinpi šni huwo? Qanitapi hu-
wo? toketu ke če ya? Ito Šinasapa
Wocekiye Tayanpaha en ho naonni-
honpi wacin, qa Father Jerome O. S.
B., Fort Totten, North Dakota en
yanke cin mazaska awanyaka duštanpi
qa den en takuna awacannipi huwo?
Heci de Father Jerome wicohan ishana
aihpeonyanpi kta huwo? hiya, hiya!
waqeya token hanpo!, Ho icinakahan
ake July 6, 1907 kinhan niscupi kin on
etanhan tohan ci kin yawicake se iapo,
Hiya winicašapi hece iapi woyustan
kin hduwicake po, hecen wicaša niwa-
štepi kte,

Kangipaha en omniye qunhan Rt.
Rev. Bishop, John Shanley, mini-
wakan yatke šni okodakiciye wan econ
qon he wake kta, šinasapa ohnayan he
woecon kta heci Bishop Shanley wana
woope kipazo kta e wawakta tka qa
heon ito decetu kta; Standing Rock
Agency, N. Dak. en omniye tanka
kta wan yaupi kinhan nakun
miniwakan yatke šni omniye kta e
wiyeyaya yaupi kta, qa Bishop Shan-
ley is nakun woepe wan yuha iyehan
on kta e waonktapi kte. Qa dehan
tuktetu qeyas miniwakan kin nina
nihiciya koda ton qa eciyatanhan
miniwakan toka yayapi kin hena
ikicize worawe kin apikiyapo. Mi-
takonapi. hece wicohan nom en In-
yanbosdata en yaupi kta Wakan-
tanka on yani kin heon yau kta, qa
miniwakan kin nikte kta e token ya-
han kinhan nihiciye kta heciyukan
yuha onpo. Wana wicatakuni šni;
neheni! nenehi! nikte hici tka mini-
wakan kin wana mitawacin kin oya-
ksa yuta on. Henehi, nenehi! niyupi
ye, koda owasin necen awaoncinpi
qa on wocekiye onkeyapi kta wašte.
THOMAS F. MATOSKA.

Cannon Ball, N. Dak, Feb. 27, 1907.
Eyanpaha;

Šinasapa wicaša wakan wi-
caunyahapi kin wicohan tawapi kin
dehan unyutakunipi kte šni se ocon
orkaupi kin wanblake. Wakankielyu-
zapi kin he. Tohand nupin unnipi
kinhan tohinna ehpeunkiciyapi kte šni
woope unkitawapi, onkan heca wicohan
kin uina hcin econunqonpi. Hecen Wa-
kantanka Tawicohan kin yutakuni šni
unkaupi; he wicohan kin dehan taku
šni iyecen econonkayapi. Heon etan-
han Šinasapa kin owasin kiktapiye.
Unšimadapi qa de en etonwe pica kepe.
Taku kin miye ninahecin iyomakipi šni'
De wicohaq kin oyate en woonspe kin
tanin kin wacin šni. Tona Eyanpaha
iyacupi kin takeya po. Wicanagi ota
ihangiciyapi, ca wandakapi šan en
eyatonwanpi šni. Taku wašte eceena
okna wicaša awicaon paitnapi kte;
taku šica wicohan itonpapo. Wakan-
tanka wicayadapi hecinhan taku on de-
han wowakdake cin he ihpekiciyapi
wicohan kin heon hepe.

JEROME COTTONWOOD.

Rev. Father Vogel.—Your communi-
cation and report received, but it came
too late for this issue. Look for it the
next time.

Tawaiciya Eyapi Kin He Token Kapi He?

Dakota onyakonpi kin en iapi kin de nina eyapi nawahon ecee. Heon ito onspa cajemdate kta wacin. Wana waniyetu wikcemna tom sam masakpe, onkan hekta nomaksina qenan token taku sdonwaye cin hetannan qa anpetu kin dehanyan awacin manka. tka he-tah Tawaiciyapi eyapi kin enan wahi sni, qa nakun toninni enan wai sni mate kta wicawada. Hekta nomaksiyopa qenan hunkake wicawaye cin hena awanmayakapi qa miye token wacin eceq waon kta kes iyowinmakiyapi sni ecee. Miye token wacin waon kinan taku ota sicaya iyaye miye kte cin ne cinpi sni heon nececapi ecee. Hecen tonanyan matanka sni kin hehanyan tawamiye sni. Hehan waba komaska qa tawicu waton hecen wan tawamiye kte seca onkan taku wate qa komdake kte cin hena tuwena maqu sni; hecen waniyetu ota ateyapi en hitawani qa ateyapi en tohanyan hitawani kin hehanyapi miye token wacin eceq waon qa tawaiciya waon kte cin owakini sni. Hehan ake wicohan he amdustan qa makocewan en ewati qa hantugesh wana tawamiye kte seca onkan ake nakun owakini sni; isto ake Isantanka toope kin awanmayake qa omaka iyoni waka-jutu makiya yanke. Qa tukte enan iyopemaye kta tanin sni. qa anpetu iyoni kope ndapi kin he iyecen waon; qa heon token wacin iyecen waon qa tawaiciye waon kte cin owakini sni. Hecen wicawada kin eciyatanhan wicasta iyatayena tawaiciyapi wanica e wicawada. Ito hehan tuwe decen awacin kte Isantanka oyate kin de tawaiciya hecapi. tuwe ecin kta naceca; tuka hececi sni. Isantanka oyate kin de oyate tokeca wan awanwicavake qa woopu hena wicakicage sni tuka iye awanidakapi qa woopu hena icicagapi tawaiciya eyapi kin hecen he kapi. Tuka nakun hena iye waciniya econpi sni; wicasta tona ksapapi qa itancan wiconkiyapi qa woopu kagapi kin hena token woopu waste kagapi qa oyate iwaštepi qa oyate kin Wakantanka wicayawaste kta icekiya skanpi hecen ake nakun itancanpi kin hena wiciwankam itancan wan yuhapi qa Wakantanka hee. Hecen wicasta-yatapi kin he Wakantanka ee kin tanin hecen oyate kin de tawaiciyapi qa woopu toke cinciyan kaga okihipi sni kin tanin. Ito, hehan ake oyate wan Wakantanka wicadapi sni qa iye toke cinpi hecen woopu icicagapi kinhan he toninni woopu wa-

ste kaga okihipi kte sni qa nakun he en wakansica itancan on kte qa token cin hecen oyate kin he awicaye kte hecen he tawaiciyapi heca kta okihi sni. Hecen ito. oyate nonpapi kin de iwanyakapi kinhan. unma en Wakantanka itancan qa unma en wakansica itancan; he iyecen wicasta toni kin onyakonpi maka akan taku waste qa taku sice cin oonye qa he ocanku wan iyecece wicasta waste kin he taku waste kin en wowin dak icye qa ocanku waste kin he omani ecee qa wicasta cice cin he taku sice cin heen wowindak icya ecee. qa ocanku sice cin he omani ecee. Hecen de eciyatanhan tuwena tawaiciye sni. Wicasta owasin wiciwan kam tuwe oninni itancan on ecee; nececa esta dehan koska wanjikji neyapi ecee; mis de tawa miye, tuwena iyowaja sni token wacin eceq waon kte. eyapi ecee. Hecen tuwe heye cinhan enan on he woištece qa istece kta iyecece. Ecin he wowitkotkeke wicote neca. Ilokisiyopa toke mani kinhan atuku tahanan kin he oone qa nasdonan niyaye cinhan nanda kin he one kta iyecece sni kin he sdonye sni. He iyecen tuwe tawaiciye. qa token wacin waon kte. eye cinhan, heye kta iyecece sni kin he sdonye sni qa nokisiyopa wan takuna sdonye sni kin he iyececa qa tuwe heye cinhan. He hena Wakantanka sdonye sni; wowapi wakan kin decen oyake: "Otokahe ekta Wakantanka maka kin kaga qa waste e wanidaka wicocage, 1-10." Hecen maka kin de Wakantanka tawa e tanin. Hecen tuwe makocewan tawa sni en ti esta econhan de tawamiye eye cinhan he wowitkotke qa woištece hecen heonkiyapi kinhan taku yamini on sicaya onkeyapi. Onkitonpi sni, 2 waonoundapi sni; 3 waonhitanipi. Heon iapi de koska itonpa po, onkini sanpa enapi kinhan maka kin de etannan Wakantanka token iyeniyapi kinhan hehan tokenken tawamiye kta buwo? Hehan iyotan owinanke wanin wokaske wan tehika en nanke kte.

Sisseton, S. Dak. TOM QUINN.

Cannon Ball N. Dak.

St. Joseph omniciye itancanpi:

Jerome Cotton Wood, itancan.

Paul Fast Horse, okine. Basil Two Bears wowapi kaga. Claude Kills Spotted mazaska awanyaka. George Strikes Many wiyokihe aya. Little Shield iapi awanyaka. Highbear iyopa awanyaka. Redbow, Induzica, wawahokonkiyapi. Ailen High Bear, Joseph Little Chief, wayazanka awanyakapi. Francis Ireland, No Two-horn, wiindindapi. Feather

Shield, Frank Four Swords waka-papi. One Dog, Two-horse, wicahapi awanyakapi.

Mitakuyepi, ito abdezapi ya to. Cannon Ball ed St. Joseph omniciye wan onpi kin onkištimapi sececa kecanmi; taku wanji econpi sni kin de e Eyanpaha yawapi sni ne yawapi onkals omniciye kin nececa kte sni tka ecanmi. Wocekiye on onyeksu-yapi wacin. BASIL TWO BEARS.

Crow Creek, S. Dak.

Dena omniciye itancanpi.

Frank Fogg itancan. Joseph Short Bear okine. Anthony Fast Bear wowapi kaga. Gregory Reaching Land mazaska awanyaka. George Howe wapaha yuha. Felix Horn dog iapi awanyaka. Thomas Grey Bird, Gregory Turner waya zanka awanyakapi. Gregory Turner, Felix White Snell, ogdigdepi. Frank Fogg iowan itancan. Last Winter, Pius Snells the Earth, wicahapi awanyakapi. Joseph Comes Fly wompayan. George Comes Fly iyopa awanyaka.

Mitakolapi:

St. Joseph okolakiciye maka owancaya onpi ake nitakolapi Inyanconkaske Wakpala el okolakiciye wakan wan on kin omniciye tanka wan yuhapi kte qon ake wicasta kin le na ake wompaye kin iyopteyapi kta ca wicakahnigapi.

Jerome S. Brown, Joseph Good Eagle, Wanbhi-nhanko, Wm. Mato-luta, Francis Tasunkeluzahan, Zitaklamato. TATANKAONJINCA, Bullhead, S. Dak.

AHITOWANPIYE!

Le tanyan abiezapi ye, Kola Eyanpaha kin wowapi yaupiki kte kin taku yakapi kte kin hena oyakimpi enantanhan ataya Lakol ia na ins ataya Wasicun ia enapi kin ookahnih waste kte. Wanjikji wowapi han-skaska kagapi na el iyujapi se sna Lakol ia Wasicun ia icigleglehiya owapi canna worksape ke. Lakol ia taku ena oyakinipi sni kin Wasicun ia enapi kin tokeša Eyanpaha kin yuieska kte. Hececa kin tanyan onkokañigapi kte.

Hehanl ake wanjigji wowapi kagapi kin wan ota yuha se otoktogye oiciwapi on oyekiye sica. Wicacaje wanjila yaglañigapi na he ogna onciwapi kin waste kte.

Hehanl enaas wiyacinpi ol ota onpi kin on wowapi kagapi okanšni wicayapi sa. Taku yakapi kte kin iyalyatayela enapi kin ookahnih waste kta.

STANDING ROCK AG'CY, N. D. Rev. and deat Faith Jerome:

Wowapi na taku mahel un qon iwacu. Omniciye tanka kte cin on ataya \$207.55 hena-keca'biha. Tokesha ake tokata sanpa le on onahon ciyin kte.

FATHER BERNARD.

St. Francis Mission, Rosebud Agency, S. D. etannan Rev. Father Digmann leye. "Le wi kin (Feb) el lila Lakota tapi. January wiya-wapi henala kin hetannan tanenakiya sinasapa kin 13 tapi wicabiawa. na nuni nanahci makiyaotammpi sni. Wakanyaja kin okiniya sni, nonpapi on na kaniyeca kecin cagu sica woyazan kin on necehici wicape.

CHEYENNE, N. D. Feb. 9, '07. Eyaupaha:

Hekta July 5-6-7, Kangi Paha en omniciye tanka kin he enan Miniwakan Yake Sici Okodakiciye wanji Sinasapa Itancan kici kagapi, Total Abstinence League of the Sacred Heart cajeyatapi. qa he enan wicota en opapi qa on sinasapa itancan tina cantewaste ya kinuda; tuka nenantanhan Eyanpaha kin en takuna wanonyakapi sni. Mini Wakan en yaonpi kin wicohan kin de nina eyektonwandi iyecece. Tenan mahke qa wa kin tehike qa on wanci-yakapi kte kin he kaeš owakini sni. niye owakiciyena yaonpi hecen wicohan kin yeksuyapi iyecetu, wicohan tanka qa waste neca hecen tona okahnigapi sni kin hena tanyan oka. hnigapi kta he yakuwapi iyecetu.

Nitakodapi FRANK DEMARLE.

ST. MARY'S HOSPITAL.

PIERRE S. D. Feb. 7, '07. Rev. Dear Father Jerome;

Eya kitanla se omatehanyan qeyas Eyanpaha wotanin wowapi waste nitawa kin el November qon hehan wagliyaku wokicanpte on waunšilapi wicote qeya imayaluonhan he wopila eciyia kta le ikokam iwakta ciya ca he hehan on hiyumiçiyin kte. Hekta waniyetu wikcemna nom sam nom Inyan Woslahau Oyanke el Lakota eyna hitawicakini on wicote wasteste icaje may alate kin he lila piwala hee Tka hehan hitawani kin heon taku owakihici heci hel woyawaste kin he, tona ob awowasi ecamon heci, wicasta wakan na winyan wakan na oyate wostepi etanhanhan hutetanjin, anpetu wan el kate hecin na kte woqinwa esa wawacintankaya, wojotyekiye kin hehlate tehia na kakisya omasiyapi hin hena ob iyomawaja waglawa. Henaepi qa otokaheya, mcanse mahel owibanke wanil wopila na woonsila wicawakiyuha kte. Hehanl wicasta wakan qeya cante ognak-yehci ocanku wan ogna wau kin he mitokam yuwinyeyapi qon hena awicawektonjin kte sni. Niye, Father Jerome na ahopeyehci kici oyaunye kin, he, Brother Giles, henaos enitanhanpi na otokaheya ekta Inyan Woslahau makocewa kin el wocekiye na woonspe on htanipi on woyawaste kin he lilaheci iyoniwajapi incin niye Fort Yates Inyan Woslahau owakpamni el, otokaheychici qon hehan wocon wasakala sni tka, tipi wakan tokaheya, inyan sa tipi

wan, kah eyagle—na wicaša wakan na sunkawicayapi unmapi qeya wocekiye wastelakapi, St. Meinrad etanhanpi ca he itahena wokajuju gliyo eyaye (tapi) kin he woakiktonje kte šni—tka lena epi ca wiconi owašt-ka tawapi on oyate onšika wayuwaštepī kta hitanipi qon tapi eša hecena wacewicakiciyapi kta. Itancan waonsila kin lila iyojib-yela tawokajujupi kin e ni! Lena capjei kin nahanhei Lakota sinasapa ti-wahe wašteštepī otapi kin eceke tiwahe wocajeyal wicayapi, nahan tona minia-wicakaštampi wakan on na Tipi wakan tawoecon wakan šakowin unma kin hena on mahpiya tiyopa kin wicakiyu-ganpi kin hena owayawa el owanyanke na iyotanš Wiconi Wowapi el taku yu-waštepī na iyowajapi qon hena Wakantanka Taogligle wakan kin hena aki-htonje šni yehci takomni owa egnakapi. Wicaša kin lena, maka akan ecaca oki-tanin šniyan wowaši econpi, wicaša išta ekayes awickiciblezapi šni tka heon iyotanš mahpiya eka taku econpi kin lila hei ikiciyoyanpapi kta, na nakun maka akantu qeyas awicakiktonjapi kte šni. Wati el wicaša wakan kin lena wanjikji itewicawapi wicabluha na on etanhan wancala kin he isanpa, maka akantu wicaša wanjigji hecanwicawa kin hee šni tka, na hena tuwewepi kin wocekiye el ewacinpi šni selececapī qon ite-owapi kin el ewicapazopi našna heyapi. "Ate, le wicaša kin woglaka wicaša ocaš-tonke šni, wawahokonkiya on šni na wicaša išta oyuspin kta on ocaštanyan ohan šni on maka akan ocašt on ičiye šni tka ikceya Lakota unšipi egna wa-onspekiya, miniawicakaštan omani. He-on hececa eša wicaša qeya otaninnyan maka akan unpi qon hena wicisancapa Wakantanka Tawoecekiye na Tawoicon-ze iwaštepī kta on, lena iyēs wicaša kin sanpa tankapi kecani huwo?" Canke hepe: "Han na hecetu nanwe." Lena wiconi ekayes kpaganyan tawoeconpi qeya nahanhei Lakota kin wicakiciksuyapi qon hena Lakota cantepi mahel tohan-yan nipi hehanyan wicakiksuya onpi ni! Hehanl nakun "Wayawa Oti Tanka te-wahila" qon he el tohanyan wicošan bluha na ikoyag waun qon hehanyan Tunkašilayapi tawowaši ota okolawica-ye qon hena epi na kola wicawaya wašte-štepī unmapi qon hena nape on woikiye makiyubapi on hena awicawektonjin kte šni. Lena nakun wopila na woyu-onihan iwicawecazo. Walpanica wan canku ogna yunka yunkan tiwacehmi-niyatke wan ogna mini quca Tuwe wan-cak kicicajuju hecina He tona miye etkiya lecehci onšimalapi kin hena iye cel iyojibyla wicakicajuju ni.

Inyan Woslahan oyate kin wanjikji taku ecanmon kin tanyehci pimicilapi šni kehe kin he owotanla hei ehe. Wo-eyo kin lena el wowicakeha kepe kin he lila iyomakipi šni na icante mašica tanka hea tka wana hehanl tanninš wico-ta išta kawapi wawakta na heon iye icil-miyan wayacopi na taku glušnapi kin abzepi na tokatakia okawapicaya iyopta iyutapi woableze icupi kta. Iyo-tanš wawakta kin he Wasiun na Wa-sicun cinca na Lakota hea qeya wayawa oti mitawa el wocekiye na wacekiyapi ota hea akesnašna onahitakapi na aiyapi qon hena tokata nainš ongnahela togye hei onspepi kta heci hena unšiya wiyu-kecanpi na okinaš nakun wokipajin wan-jikji ikoyaka on hecel econpi ca he na-kun akiblezapi kta wawakta ke. Ota-kiya ekaš pica šniyan lepin kte Ešes le etanhan Tunkašilayapi eciyatan-han tukte ogna econ wicaši heci he ogna sutayehci owayawa oti kin iyopte waya canke wancala kin he isanpa, Tun-kašilayapi tawablezapi kin on lila woya-wašta maqupi. Lakota sinasapa Tiwa-he waštepī wan el wocekiye tohanyan kipi kin he isanpa owayawa oti el wocekiye econ wicawakiye šni. Taku wocekiye ke eša, wocekiye etkiya wicošan onšpa hei oglaptapi, hecina, wakanyeya wan

teca na štunkala kin icunhan wocekiye onspeunkiayapi šni kin wancak eš tipi wakan kin onglubecapi na hehanyan ohinni onkayustanpi waštepī ke he wowi- cake kin tanyan slolyapi na abzepi. Wakanyeya kin wocekiye cola icahyapi iyecetu na ee wocekiye taku keša na inš etanhanhan tona cinpi yuha icagapi iglahnigapi iyecetu, tuwewepi heyapi hena wocekiye wan e na wocekiye kin he wicaša tawiconi kin itoka kte cin he tanyan abzepi šni, Ito wicaša wanji waonspe ka iglawca emakipazopi ye—na le tuwe kin teca qon hehanna woce-kiye onspekiyapi yunkan ito heyē ka, ehaaš lila wocekiye onspekiyapi na wa-cekiyapi ota econpi, letu na katu, kinhan wicaša qeya taku on ni onpi na taku cin-pi ca kin ota tka, Wakantanka wanice, wocekiye wanice, woiksape wanice, na Taku Wakan Wakantuya etkiya oicazo wanice, heyapi kin he wanji heci yaglu-šnapi kte šni. Le cante mahel wicošan šiksica on onakuke kin he e na nasula eka icihmiyan Tawacin on hececa. Le woakinice na el waehunni kin on ko kipe šni wušanpi kta ikope šniyan woiag-yapi kte wicaša lececa wan ataunyanpi na, toie lecekeca kinhan, inš miye iyatayela hecel iblukanka na taku lececa kin na wicaša lececa ka etkiya hecehci awiblukanka on tohinni wa-glušna šni canke. Nakun wicota Sinasapapi šni yeš Lakota owayawa ecel wocekiye ota hei onspewicakiyapi šni keyapi okihihi. Toka yunkan, kalecala keše, wocekiye etkiye, okolakiciye ošpa-špaye tonakel, omnicieye ecekel Lakota ohan wocekiye wašakin kta on wocekiye on hitani kta woakiye kagapi; na he wakanyeya na oyate teca wicakapi hea, tokata on wowakta, heca kapi huwo? Toka ca Tunkašilayapi kin heka wani-yetu conala qon hehan Lakota Tunka-sila owayawa ecel wocekiye 'on glahye-ye hei woiyowinkie kin wicaju huwo? Inyan Woslahan etanhan waghlyaku qon hena wocekiye na wacekiyapi onspe-wicakiyapi on lila sanpa oikiyapi na owekiceyapi kta kepe. Taku waayatake epe kin ecetu na inš ecetu kte šni kin slolwaye šni tka he oyanke etanhan he-yab waghlyaku na iyohakam Lakota wan tokaheyahei wanblaka yunkan lila ika-pte. Ti ikiyela Lakota oyanke itankal Tunkašila owayawa wan el cinca wa-yawa kiciya tka el wocekiye onspewica-kiyapi šni na enagnala tipi wakan eka-yapi okihi keye. Wayawa itancan na otonwahe wicaša wakan kin le on wan-wicablakin kta lila awicakehan icema-kiye. Le wicaša kin makoce akanl oeti kin Inyan Woslahan Lakota Sinasapa opa qeya oetiayapi kin iyececa šni, tukte ni owayawa oti wan el glahyeheci waya-wapi na wocekiye onspewicakiyapi kta na woecon, ahopapi wanice, canke hehanl iyokiheya pica ke cin econ. Lakota oyanke itankal Tunkašila owayawa wan el cinca kin yekiye. Hel yeye kin tokeša tanyan waonspekiyapi na tipi wakan eka-yin kta na Wakan Woecon ahopaya škanpi kta na hecel wayawa mawicaye kin he wowakta wicaju tka takomni ecehci tanyan ahokipapi šni na inš tokel waktapi kte con ogna gluecetu šni. Le on etanhan oyate onkitawapi kin woon-spe wanji icupi ni. Hececa kin waya oti kin el wocekiye na wacekiyapi ota wanahitake wanice kte le Lakota kin etkiya ecuhci.

Le Sinasapa tiwahe qeya toyatepi egna wocekiye tokapapi cinpi na kon-zapi qeya ehaaš lila wacekiyapi wonah-take hecekeca akesnašna kagapi toka pawahon qon hehan taku toktokeca hee selececa na imayazan, lena epi ca wicaša wakan etkiya lila wacinecinpi ke: otu-ya wayazan wanyangyapi na taku wo-škiške waecon wicasipi hececa qeya el wicakicopi wanica keš, na inš akeš wi-cahapi el wawokiyapi wicasipi, tukte-ktel maka iyutapi, oeti na inš anpetu toketu kta taniš šni keš on iyowalya wicaša wakan wicakicopi wanagiyeypa. Taku wan okahnigapi selececa kin he ni

onpi kin icunhan taku wan oitancayanpi ogna unpi kte cin he wocekiye kin hee tka hehanl iyotan sanpa ohinnian cin-capi cantepi na tawacinpi eka yankin kte cin he wicaša wakan wan woiag-yapi kte echantanš, wocekiye kin ni unpi wa-niyetu kin he icunhan iwaštepī na iyo-tanš tapi kta mazaskanškan oape kin he icunhan.

Tona Ikcewicaša etkiya wowaši econpi kin hena Ikcewicaša kin oigluha waštepī hecapi wicakagapi wawokiya kunzapi, kta wicocante oyuze (Taku hecetu na hecetu šni islolye) kin he owotanla te-capi icunhan wicunkicicagapi šni kin-han tohanni oigluha waštepī okihi wicon-yapi kte šni. Wicocante oyuze kin he ohanpi etkiya owotanla na icihmiyan na inš woecon na woowotanla on yuo-wotan kamna kta. Wicocante oyuze owotanla kin he Ikcewicaša kin lila okini yuhapi iyecetu. Incin Ikcewicaša kin wicocante oyuze nicapi on etanhan, inšeya tokanl oyate iyecel, taku on niyin kta owotanla ohinni kamna iyute šni ee, ohinni, taku wicakela kta awacin inš tuwehci ataya kage icu kta awacin, wa-yekiya wicošan na wayatkan, na wa-manon, na wiilpeye na wicošan šiksica qeya tuwewepi akašpe ičiayapi qon he woowotanla woecon šni tka econ. Na lececa ca el wocekiye on yuwaštepī kta hitanipi kin kipi. Wocekiye kin el na-giyeye šni iyopte kin ecana Ikcewicaša, wicocante oyuze tawa na tawoecon kin pica yakel icahye pica. Ito le on etan-qon Arch Bishop Ireland taku eye kin naonhonpi kte. Owoglake tanka wan "Wicocante oyuze—woope oyate iye kagapi on iwašake kin" he Cleveland Ohio, el May 13, 1897 hehan, Chamber of Commerce wicikokam St. Paul wi-caša wakan itancan ocašton kin le heya; "Wicocante oyuze kin he Wakantanka Wašake kin ho on wicanagi kin ia okiya na wocekiye kin inš on Wakantanka wicanagi kin kici ičiowaja wicaye on, wicanagi etkiya Wakantanks tawowa-štelake na tawošake hiyuye na on wica-nagi kin Wakantanka iyeikiyin kta on yuwankal iyeya. Oyate wan wocekiye colapi kin he oyate kin Wakantanka colapi; oyate wan Wakantanka colapi kin he oyate kin wicocante oyuze colapi kin he oyate makoce wan el wotehila on wo-kpagan yuhapi okihihi šni. Rome woce-kiye wicala šni kin he ekayes maka kin le ena wocekiye kin kici sutaya najin na kici ohinšpayin kte he okahniga. Oki-cize el oeyapaha kin he 'akani wošnapi na tiwahe opnye kta henaos kiyapi." Hebrew waayata wan toie qeya lila ma-šetuya hei wowicake. "Oyate wan na wicašayatapi tamakoce wan niyuonihan-pi (Wakantanka) šni kin tin kta." America wankalye kin he taku on toka-ta kiya wowakta unyuhapi kte kin he wocekiye on oyate ohwicakiyin kte cin he wacin onkiyapi. Wakantanka to-kaye kin hena epi na wocekiye tokaye kin hena makoce ihankeya toka sičehca wicayuha. America el tukteni lena wi-cakiyukanpi šni ni."

Tokata Ikcewicaša kin igluha kte kin-han he oyate onkitawapi el onšpa ao-pe ičiayapi kte heon etkiya onkupi kin kola unyanpi on u kte na toka wan makoce onkitawapi etkiya u kin he iyecel u kte šni tka wacekiye, Wakantanka onola na Wakantanka kokipa wicaša kahya on el onkupi kte.

Ikcewicaša kin igluha waštepī wicaša kta oncinpi kin nakun makoce wan el on kin he tehila kta cin on kiyapi kte—makoce wan waštela kin kte kin he wo-eye hee kin he e.

Hece le taku tona eyapi kin lena ogna wocekiye cola on okihi kte šni na taku iyowinkiyapi kte šni kin he letu na katu owote ošpušpuya ecela pahi omani kte šni tka teca el taku onspe kte kin he oo-kage wanjila se slolyin na onspe kte. Toka ca wocekiye wan wicaša wiconi

tawa kin iyowaja hea tka wicaunlapi šni na onkpazopi kte šni he nakun taku to-na woecon na woonspe kesa wicaša kin iye tukte cinpi canna onspepi kta hena iyecel onqupi šni. Taku wan wana onko-kahnigapi na iyowinonyanpi kin he wa-kanveja wan taku onspe na oka-hniğin na okihi yehci onspe kta cin onkiyapi echantanš onspekiyapi na awacinyanpi kte wiyacin woonspe on na etu hea woospe on. Na le wanl-wancala na akesnašna onspekiyapi kte šni tka tehanhanyan onspewica-kiyapi Tunkašilayapi kin Lakota ho-ksišla na wicincala kin wojupi on na inš tiwane glepi on blinecapi, okihi ya, wawupiya onspepi kta cin wica-kiya echantanš na he hecetu kin toka-ta on oicihipi kte na tanyan owotanla ni ičiayapi woškiniciye yuhapi kte iwi-cakiciyukan yunkan Tunkašilayapi kin hinanna owaštecaka wanji aye on na iyecehci iyeabantu yunkan Lakota hokšila kin šunkonajin etkiya, na inš maga etkiya maniyē šni na wowaši wa-onspekiye el igloi šni na inš wicincala (wikoška haikceka kecin) tawacin štunkala gluecetu na wonan onspe-wicakie kin e na inš waawanyanka itancan el igloayin kte tukte ogna iye cin kin ogna wowaši onspeičiye šni kta he?—hiya—takuni aye pica šni. Lena woecon kin iye iyatayela iglahnig kta ca yanke šni. wowaši onspe kte echantanš wancak iyatayela tahnivete kin on capagmiyanpi hu-nagmiyayan kin pawankal ayin kte. Taku onspe kte echantanš iye iyata-yela econ kte.

Tuwe tawacin tanyan sna hee kin lena wowicake kin nakun pteleyela qeyas waškinicin kte šni. Tka he-nanl le wocekiye wan wicaša etkiya otokane yawapi kte cin le ecela on-spewicakiyapi kta unkan on icanl wanunkanpi na kaiynzeyā se wacin onyuzapi kte echantanš Lakota teca kin cante na tancanpi ikokam el owotanla iyatayela kinazopi kte—he iye iyotanš woyawaštepī iwaštepī na wo-kiye kin taku he eša isanpa yuha tka iyecetu hecehci ikounkipapi kta he. Lecehci wacin onyuzapi kin lila on-glušnapi tanka heca na iyotanš he ogna glušnayan hecetu kte se onko-hanpi echantanš.

Lakota makoce eka Lakota hun-kakepi qeya onpi kin hena Sinasapa wocekiye wowicake tawacin kin ma-hetnya okahnigapi ni hececa kin wo-wicake wocekiye (šinasapa wocekiye) kin he kawitaya enin na mnicayapi el owoglake ota kagapi he e hee šni tka blinelya wowicala suta on ogna iginhapi na igloayapi kin he eha na neon anpetu iyoni tokel onnyanpi on, Wakantanka ikiyela igloipi kta wo-cekiye on, wošnapi on na tipi wakan el wakan woecon hena on tiwahe ta-wapi el, tipi wakan el na tona ohangle wicavapi wicaša na winyan waštepī iči-yapi kte. Hehantu kin wocekiye kin he cincapi etkiya ihankeya waštepī on ecana—na inš ehaaš ecana tecapi ehanl onspewicakiyapi na wocekiye kin innayehci ogna onpi kte kin okahnigapi kte.

Ho, wana Father Jerome wowapi mitawa nenanyehci hanskın kta ke-cam šni tka niye ogna, na tona nita wotanin wowapi waštepī hee kin yawa-pi hecina oyate qeya ob tenan hei owannye, na hena micante on iye-pi etkiya cante yewaye qon hena waon-spewicawakiyin na okahnih wicawa-ya wacin on le omankan kin on iwaye.

Onrist etkiya lila wowicake onmiye.

Father Martin, O. S. B.
Nape ciyuze nakun Brother Giles nakun Lakota makoce el wicaša wa-kan iyuna na St. Joseph na St. Mary okolakiciye tona opapi kin Wakan-tanka wicayawaštepī, zaniya na oigini wicaya ni.

SUPPLEMENT TO THE 'EYANPAHA.'

MARCH 15, 1907.

REV. FATHER MARTIN O. S. B.
Late Superintendent of the
Farm School, Standing Rock,
writes from Pierre, S. D.

PIERRE, S. DAK. FEB. 7, 1907.
Rev. Dear Father Jerome:

Although a little late I come—as I have promised you before, to thank you for your kind words of farewell you addressed to me through your worthy Paper, the Eyanpaha, in its November number. I appreciate very much the good things you said in regard to my work among the Sioux Indians of the Standing Rock Reservation during the last 22 years. But, if any success attended my labors, I must share the merits of it with my faithful co-laborers, the priests and sisters and other good people, who faithfully from the very beginning have borne with me the heat and the burden of the day, and who have patiently persevered with me under the most difficult hardships and discouraging trials. To them goes out in the first place the gratitude and sympathy of my heart for ever. Then I must not forget those zealous missionaries, who had prepared the way before me. Amongst them, you, Dear Father Jerome, and your faithful companion, Brother Giles, are certainly entitled to a great deal of credit for the missionary and educational work done in the Standing Rock country in early days—as you erected the first church, a brick building at that, no easy task in those Pioneer days—at Fort Yates or Standing Rock Agency—not to forget the other pious missionaries, priests and brothers from St. Meinrad, who have since gone to their reward, but will continue to be intercessors for the poor people to whom they ministered during the best portion of their lives. May the merciful Lord be their abundant reward! Some of their names are still household words in many good christian Indian families, and the records of the Mission show to how many they have opened the gate of heaven by holy baptism and the other Sacraments of the church, when God's holy Angels certainly did not fail to enter for their benefit and to their credit in the Book of life. They were men, who did their work unnoticed by the world, mostly also unseen by the eyes of men, but the more the lights thereof will shine in heaven, and even on earth it is not forgotten. I had the picture of some of those early missionaries in my room, and more than once, to my great surprise, would men of the world, of whom I never expected it, and who in general did not seem to pay much attention to religion, point to this or that picture, and say: "Father, here is

a man, that was not known to the outside world, was not a great lecturer or preacher, did not perform any famous deeds to catch the eyes of men, but went simply to and fro among these poor Indians teaching and baptizing, don't you think he was a greater man and has done more good for God's Church and his Kingdom than many who have a name in history?" And I had to say: "Yes and Amen." May their memory live long in the hearts of the Indians, who still remember their sacrificial life amongst them. I also must and will not forget the helping hand extended to me from the beginning in the position which I held in connection with the "Dear Old Farm School" by many employed in the Government Service and other good friends. To them also I owe a just tribute of thanks. May He, Who readily rewards a cup of water given to the way-side beggar, abundantly repay their kind services to me.

You rightly remark, that my efforts were not always fully appreciated by some of the Standing Rock people. To my great sorrow I must testify to the truth of these words, but I hope that many will have their eyes opened by this time, and will try to profit by their past mistakes and wrong judgments. I hope in particular that those whites, (Mixed-bloods) and Full-blood Indians whose grievance and complaints it was at times, that there was too much religion and prayer in my school, will learn differently by and by if not all at once, when can hardly be expected, when poor reasoning and perhaps also some prejudice prevails. Suffice it to say, that I conducted in this regard the school as much as possible strictly Governmental lines as Inspectors would give me credit for it more than once. I had not more prayers or religious practices in the school than there should be in any good Catholic Indian family. All denominations, which have anything of religion left in their profession, must concede, that if we do not train the children religiously in their young and tender years we might just as well tear down our churches and be done with it for all future. Persons who will say children should be allowed to grow up without religion, only to choose what or how much they want of it, when they are grown up, have not the least idea of what religion is or of what it should signify in a man's life. Show me a man who claims to be educated and has perhaps even in his own youth received religious training, who will say there was too much religion taught and praying done here and there, and you will not be mistaken to take him to be of that sort, who on account of their lives must wish of necessity, that

there was no God, no religion, no prayer, no responsibility nor accountability to a Higher Being. The false reasonings of the head are in this case prompted by the moral corruption of the heart. His conclusion and argument may be used fearlessly and without mistake, wherever we meet with such assertions, at least my own judgment never proved erroneous in such cases and with such persons. Even a great many sensible Non-Catholics will admit, that not too much religion can be taught in Indian Schools. Why are of late special appeals made to the churches on the part of certain societies and conferences for more active religious work among the Indians—would that not mean it should be done principally among the children and young people—the hope of the future? Why has even the Government of late years made rather generous allowance for religious instruction in Indian Government Schools? When I left Standing Rock I remarked that the people I left behind, might clamor yet for more prayer and religious instruction. I do not know, whether my prophecy will be fulfilled or not, but strange to say, the first Indian I met since I left the reservation, complained to me bitterly that his child whom he had in a near by non-reservation school did not receive any religious instruction and could go to church very seldom. He very earnestly requested me, that I should see the Superintendent and the parish priest of the place about it. Now this man was not geographically so well situated as the Standing Rock Catholic Indians were all along, that he could send his child conveniently to a school, where religious instruction and practice were assured, therefore he did the next best thing and sent his child to a non-reservation school on the promise of the agents sent out by that school, that the child would have a chance to be properly instructed and go to church and the Sacraments regularly, although this promise was evidently poorly kept or at least not carried out according to his wishes and expectations. May our people take a lesson from such cases. There would evidently not be too much praying and religion for this one particular Indian in any of the schools.

It was very strange and painful to me to hear at times such complaints about too much praying etc. from Catholic families that wanted and pretended to be leading christians among their people, and made a great many demands on the priest in the line of unnecessary sick calls and other troublesome requests, that were often uncalled for, as to assist at funerals, where no distance or inclemency of weather or season would be taken as excuse by these people in favor of the priest. They seemed in such cases

to understand alright, that religion should form the principal part in their lives, but had not the good sense to understand, that it should also be uppermost in the minds and hearts of their children at all times, if the services of the priest should do them any good in their after years and especially at the hour of death.

Every body engaged in the Indian work pretends to be helping to make a good citizen of the Indian, but if we do not form his conscience rightly in his young years, he will never be a good citizen. Conscience is the true moral sense of right or wrong or the correct conviction of right and duty. The right kind of conscience is a very necessary thing for an Indian.

Because he has no conscience therefore the Indian, like other people, does often not try to make an honest living, but is always intent on beating or overreaching somebody, takes to gambling, drinking, thieving, divorce, and all those bad things and excesses, that persons are apt to indulge in, that have no sense of duty. And here it is exactly, where the work of religion comes in. Let religion do its part unhampered, and by and by the Indian's conscience and sense of duty will be better cultivated. Let us hear what Archbishop Ireland has to say on this point. In his great oration on Conscience—The mainstay of Democracy, delivered on May 13, 1897 before the Chamber of Commerce of the city of Cleveland, Ohio, the great St. Paul Prelate said: "Conscience is the voice of the Mighty God speaking to the soul. . . . And religion it is, that binds the soul to God, bringing down to the soul the sense of the love and the power of God and lifting up the soul into the embrace of God. A people without religion is a people without God, a people without God is a people without conscience, and a people without conscience is a people incapable of the sacrifices that sincere and earnest patriotism imposes. Even pagan Rome understood that country and religion stand or fall together. Its battle-cry was for altars and hearthstones." Profoundly true are the words of the Hebrew prophet: "The nation and kingdom that will not serve Thee shall perish. . . . Our hopes for America rise from our trust in the religious convictions of her people. The enemies of God and of religion are the worst enemies of the country; be there no place for them in America."

As a future citizen the Indian will be a part of our people, and should therefore come to us as the friend, not the enemy of our country, that is as a religious, God serving and God-fearing being.

If we want the Indian to be a good citizen, we want him also to be a patriot

—a lover of this country—in the truest sense of the word. According to the words quoted above he cannot be that very well without religion, which he should be allowed not only to pick up here and there piece meal, in disconnected fragments, but in which he should be systematically trained from his youth as he is in any other thing which he is expected to know and learn. Why should we deny and refuse religion the most important factor in a man's life, what we readily grant every other branch, trade or profession man wants to learn. We readily concede and consent, that if a child is to acquire proficiency in this or that knowledge, he has to be drilled and trained in it theoretically and practically, and this not only once or at intervals, but for a long time. If the U. S. Government wants the Indian boys and girls to become industrious, adept and proficient in farming and housekeeping and other pursuits of civilized life, thinking this to be a very good thing for them for their future selfsupport, comfort and right mode of living, do in this case the authorities wait till some nice morning the Indian boy sees fit to walk out to the barn or field to place himself at the disposal of the Industrial Teacher, or the young dusky maiden would make up her tender mind to profit at liberty and according to choice by the instruction of the Cook or Matron—no—there is no waiting, these things are not left to the choice or good pleasure of the pupil, he has to put his shoulder to the wheel and learn to work, he has to learn things by doing them at once. Nobody of sound mind would dispute for a moment the correctness of this proceeding. But, should then the chief concern of man, his religion, be the only thing about which we should feel so delicate and timid and distant as it were, to bring it squarely and directly—before the mind and heart of the young Indians, who are more in need of its blessings, benefits and helps than of anything else. It is a great mistake to feel that way about this most important matter, and the more so to act upon this erroneous supposition. May the Indian parents in the Sioux country be more and more penetrated by the true spirit of the Catholic religion, and have a true lively and active faith, that will make them see, that true religion is something more than only meeting together and talking much, but that it is a living thing, that should take a firm hold on their daily lives to bring them nearer to their God by prayer, Holy Mass and the sacraments of the church and make them better men and women in their families, in the church and in their dealings with others; then they will understand that it is the most precious gift also for their children to have, that it never can be imparted too soon or too early to them in their young years, and that they can never have too much or even enough of it.

Now, Dear Father Jerome, my letter has become much longer than I intended to make it, but it gave me a

chance to talk through you also to the readers of your valuable paper, and give some instructions and explanations to people with whom I was so long and whose welfare is still near to my heart.

Yours very sincerely in Christ

FR. MARTIN, O. S. B.

I shake hands with you and Brother Giles, and all the Rev. Missionaries in the Sioux country, and with the members of St. Joseph's and St. Mary's Societies wishing them God's blessing, health and prosperity.

KYLE, S. DAK.

Mitakolapi:

Oglala oyanke hekta October 28, '06 heehan apikiyapi tka oitancanpi onglataniinpi shi neon lehanl onyatoninpi.

Nelson Shaugreux itancan. Vincent Thunderbull iyokine. Jacob between Lodge wowapi kaga. Vincent T. Bull mazaska awanyaka. Wm. Garnette Sr. iapi awanyaka. Henry P. Morrison wocekiye eya. John Young Bull-bear nurse. Albert Redhorn " Henry Bull Bear na James Killistwo wicahapi awanyakapi. Joseph T. Bull tiyopa awanyaka. Thomas Wolfskin Belt wiyokine aya.

Jacob Little Chief, Ambrose Hernandez, Daniel White Lance, John Stabber, Richard Garnette, Chas. W. Face Ben Jarvis, Martin Shaugreux, Louis Bullhead, na Moses Ruus on, oghiglepi.

Pejutaahaka omniciye kin tayunka kecannipitka nahanheini onkan maniye Wakantaaka awanonyakapi lakaš taku econqonpi kin tanyan iyopte onyapipi, na taku iwanonyakapi kte cin oyasin tanyan ablesya econ onspeonkiciciyapi neon hianhiya onkupi tka; cin canku tehike cin hena el oyasin okiciya onkiyayapi, na wanji yance cin he tanyan hiyahe onkiyapi na neon prayela maonniipi na le cigna onkigloupina on tanyan onkupi. Eya cin koska na ins winyan wanjikji inahni taku econpi hena wajikji onnpapi canke hena insi canku wan tehi wankatuya can el wocanze yuhapi onmapi etkiya tka tuwe toka hecin he tanyan. Tona omami qon inawicakta canku tehi oyasin el nece škan he on tona oninnoi inahniipi qon nena wana kitan se wacintanka canku kin ogna yapi el opeya manipi, canke St. Joseph omniciye kin tokel onkupi qon he kitanla tanyankel onkupi na lehanl Christmas el wowiyuškiu onyuhapi.

Koska lena Yatke Šni Okolakiciye opapi, wi akenom nehanyan.

Chas. Thunderbull, Joe Horn Cloud, Jacob Little Chief, Albert Red Horn, William Garnette na James Killis Two.

Koska lena wocekiye nitawapi el yeksuyapi wašte.

Tipi wakan on lena Wamnayanpi wicakahnigapi:

Albert Redhorn, Wm. Garnette, Sr. Eaglehorn, Jacob Little Chief, George Apple, Ambrose Hernandez, Emilia Tibbets, Sussie Bienes, Emily Palmer, Rose Janis, Lucy Brokenleg, Clara Afraid of Left Hand.

William Garnette, Sr. chairman of Committee.

Hehanl lena Christmas on wamnayanpi wicakahnigapi. Joe Horn Cloud, Henry Hunter, John Spotted Horse.

Mrs. Wolf skin belt Mrs. John Apple, Louisa Shaugreux.

St. Joseph mazaska awanyake kin wamnayan.

Tunkanšila okine Vincent T. Bull kahnigapi.

St. Joseph opa iyohi \$1.00 tipi wakan kicon kia. Lena cante wašteya na iyokipiya ongluštampi. Rev. Father Theodore Henry, S. J. hecetu onkicilapi.

Ehanni South Dakota ra North Dakota oyate kin tohanl Oklala oyanke el hipi can wicohan wašte onkpazopi ece tka. Lehanl toka hanpi iyececa. Eya wicawaba heca šni tka Eyanpaha el tokel lehanl onpi kin nawicohonpi šni on tokaš tohanui oyasin tokel iglakaka iyayapi ce? (Tawacini kin.)

Eya hena lila wowacin wašte yuhapi tka igiataninpi cinpi šni, tka hecetu šni; woawacin wašte luhapi on oniwasteipi qon hena ipila šni onkipazopi ye. Hecel pilaonyayapi kte na wicohan wan lececa onyuhapi Lakota oyate kin wionštecapi; ne tohan kinnan onkayustampi kta he? Ohinni sutayeheci le onyuhapi ece wana onkayustampi iyececa na pa yuwaukal onkikicuppi kte, na taku onkiwasteipi kta onspeonkiyapi hena el eontonwanpi kte. Wicaša wakan wicunyunapi kin hena cante wicunkiyapi na onowicunlapi kte na tewicunhilapi kta; tka tohanl wanji u can tapeto kwazo onqonpi na wicoie ekta šni onkeyapi kte heci wionštecapi na kohan woksize onyuhapi kte hecin. Tokaca taku šica eš wašteonkiyapi šni he? Tonaui taku wanji wašte eyapi can naonpapi ece le onkotanyapi šni tka, taomni sutaya onyuhapi. Ho, ho, ito, omaka teca kin letan piya onkiyayapi kte na wacin tankaya onškanpi kte na tohanl wankicicayakapi can nape suta onkociyuspapi kte; hekta onkupi wanjikji nape onkicicuzapi qon hel onkitawacini kin taniu nape inkpala tokecela onkociyuspapi, he wašte šni yutins ya "haw kola," ins (wicaša wakan) "haw ate," onkeyapi wicohan wašte kin istece šniyan onpi wašte.

Nitakolapi wanji

JOE HORN CLOUD.

Fort Totten, N. Dak. Feb. 24, '07. Eyanpaha:

Hukuya St. Michael's en St. Joseph omniciye onpi kin hekta womnaye onyuhapi kin he \$84.06 henakeca tka Christmas woceon en wokiksuye tanka onyuhapi qa mazaška kin \$79.05 henakeca onyusotapi qa he etaninan \$9.15 iyaye neon Eyanpaha en obdaka wacin.

JOSEPH MATONI, Wowapi kaga.

Alfred Bordeaux, Louis (Mato) Bordeaux cinca, na Nellie Spotted Tail, Sintegleška takojakpaku, Wm. Spotted Tail cunwintku, St. Francis Mission tipi wakan el wakankiciyuzapi. Wicota oksantanhan wanyak el hipi na wowiyuškiu tanka.

White Clay Dist. Pine Ridge, S. D.

Oyate kin le Oyate Watogla eya caje unyatapi qon wana lehantu kin heya caje unyalatapi šni kin wašte kte ecanmi, tka Paha Canwegna yanka omniciye eya caje unyalatapi kin wašte kte. Omniciye lecala neuncapi hekta January 6, 1906 hetanhan Sinasapa omniciye unkiicupi na wana lehantu kin olowan na wocekiye ko tanyan onkonspepi na omaka teca nape kiciyuzapi na wicaša 64 lena timahel unyankapi, na Miniwanica Wakinyanputinninbin kiciwanokonwiciyapi, na lila wowiyuškiu tanka unyuhapi, na lena tokata omaka teca heciya woiciconze yuhapi.

No Water	\$ 8.50
Sam Fast	8.50
Paul Loafer	5.00
Tankatila	5.00
Taškokpa	4.00
Kills-alone	5.00
Tom No-water	3.50
Robert Goodhorse	3.50
Lone Wolf	5.00
Ataya	\$48.00

Ho henakeca. Woiciconze yuha hena tokata kin he el hena on wowiyuškiu yuhapi kta hecel cinpi na hecel econpi zaniyan wi 12 yapi kta cinpi kin neon. Ho hecel, mitakuyepi, wocekiye onyeksuyapi uncinpi.

PAUL LOAFER.

MAZASKA AWANYAKA WANJINA.

Cannon Ball, N. Dak. Feb. 14, 1907.	
Basil Struck Many	\$1.00
Mr. Iron Road	.50
Mrs. Iron Road	.50

Nitakola

PAUL FAST HORSE.

Ehantan yanke kin	\$147.25
Dehan ataya yanke kin	\$149.25

Fort Totten, N. Dak. Feb. 24,-- Isidore Ciga (Mazakahompi cinhinuku.) miniwakan yatke kte šni iqi-conza.